

# THE TRUE AMERICAN.

Devoted to Universal Liberty; Gradual Emancipation in Kentucky; Literature; Agriculture; the Education of Labor Morally and Politically; Commercial Intelligence, &c. &c.

VOLUME I.

LEXINGTON, KENTUCKY, WEDNESDAY, FEBRUARY 18, 1846.

NUMBER

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## TERMS.

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The Baltimore Saturday Visitor and the Liberty of the Press.

The battle rages again—and again and again, Americans you hear and must as surely decide, “under which King Bezonian, speak or die”—Liberty or Slavery? Those who have read Mr. Snodgrass’ Journal, will bear unqualified testimony to its dove like spirit and patient christian tone—yet this does not avail, and Lynx-eyed despotism has found out that he is in earnest and means to act, and he too is marked for ruin.

Mark the, headlike language of Claggett’s resolution, “best to convict him.” Here the legislature sits as judge and jury and the liberty of a citizen is proposed to be taken away without a hearing! And this is a free land, is it? This is the mob spirit of Kentucky—the spirit of Lynch-law—the spirit of Slavery. How long, sons of ‘76—children of Washington and Lafayette shall we crouch under the despotism of three hundred and fifty thousand slaveholders?

Come ye craven millions, why sit ye in staid, gaze till they have bound us hand and foot! “Men at some times are masters of their fates” Brutus will start as spirit, conjure them. Brutus and Cassius! What should be in that Caesar, Why should that name be sounded more than yours?  
Write them together, yours is as fair a name; Sound them, it doth become the mouths well, Weigh them it as a spirit, conjure them. Brutus will start as spirit, conjure them. Brutus and Cassius! What should be in that Caesar, Why should that name be sounded more than yours?  
That he is grown so great? Age thou art shamed, Rome thou hast lost the breed of noble bloods! “I cannot tell what you and other men Think of this life, but for my single self I had as lief not be, as to be In awe of such a thing as myself.”  
I was born free as Caesar.”

Such is the language of a British subject—we call ourselves freemen—we value our own constitution—we enact our own laws—yet a few men, elevated from the common mass only by trampling under foot all the principles which republics hold as sacred, come upon us at their own good will and pleasure, and rob us of our property; imprison our persons, and destroy our lives! Oh heavens! will not some Cromwell—some Caesar—some Nicholas come and purge us of this living lie—this foul hypocrisy—this base palliation of all that is glorious and manly?

“Knew I an hundred men Despairing, but not pained by despair, This arm should shake the kingdoms of the world.”  
Is this the language of a British subject, and do we sit here with eighteen millions of men tamely bowing our heads to the tender mercies of relentless tyrants and yet dare look men in the face and call ourselves free?

“Awake (not Greece, she is awake!) Awake my spirit, think through whom Thy life blood tracks its parent lake, And then strike home.”  
Is this the language of a British subject? Americans from what blood do you track your parent lake? Go destroy the memorials of the gallant dead, which shame us in our apostasy and make us more miserable by contrast in this well of our infancy!

Not thirty tyrants now enforce the chain. But every ear can lend it ear thy land; Nor rise thy sons, but idly rail in vain, Trembling beneath the scourge of Turkish hand, From birth to death enslaved; in word in deed unmaned.”

Baltimore Saturday Visitor, Extra.

Baltimore, January 28, 1846.

To the Lovers of Truth and Freedom:  
A crisis has arrived in my public life—one of little moment to the community at large, some at last blush; may I fear, yet really of in calculable importance to every citizen when viewed with reference to that department of human agency, in which I have been long an arduous and sincere, however obscure, laborer. The “Liberty of the Press” has been threatened in my person—and that to subvert the interests of the few as opposed to the many, and to bolster an institution which is entailing nought but ruin upon even those who absurdly claim for it exemption from that examination to which all other systems are allowed to be subjected.

Some of you have observed that an effort has been made by a Representative of one of the largest slaveholding counties of this state in the General Assembly thereof, now in session, to convict me of violating a law which I have not violated in any sense whatever—and that by a process as extraordinary as unrighteous, the which will be indicated by the following extracts from the official reports of the proceedings of the House of Delegates: Extract from the Journal for Jan. 21st, 1846, pages 122 and 123.  
“On motion of Mr. Claggett, Ordered, That the door-keeper be required to prevent people of color from sitting in the gallery of this House.

Mr. Claggett submitted the following preamble and resolutions:

Whereas, By an act of Assembly passed in 1835, chapter 325, it is made unlawful for any person knowingly to circulate, or in any way knowingly assist in circulating among the inhabitants thereof, any pictorial representation, or any written pamphlet, handbill or other paper printed or written, of an inflammatory character having a tendency to create discontent among, and stir up to insurrection the people of color of this state, and that every person who shall be duly convicted of this offence shall be guilty of a felony and shall be sentenced to undergo a confinement in the Penitentiary of this State.

And, whereas, in the opinion of this House, the Saturday Visitor, a newspaper printed and published in the city of Baltimore, by J. E. Snodgrass, is an incendiary paper and calculated to create discontent, and stir up insurrection among the people of color of this state; therefore,

Resolved, That His Excellency, the Governor, be respectfully requested to institute such legal proceedings against the said J. E. Snodgrass, as in his judgment shall seem best to convict him of a violation of the said act of 1835, and to abate said newspaper, called the Saturday Visitor, as a public nuisance.

Resolved, That a copy of this preamble and resolution be presented to the Governor.”

Extract from Journal for Jan. 31, 1846, page 142.

The preamble and resolutions submitted by Mr. Claggett on the 21st inst. in relation to certain incendiary publications in a newspaper called the Saturday Visitor, edited by J. E. Snodgrass, in the city of Baltimore, was taken up for consideration:

Mr. Stephenson moved to lay said preamble and resolutions on the table.

Determined in the negative.

The question then recurred upon assenting to the preamble and resolutions.

Mr. Bowie offered as a substitute for said preamble and resolutions the following: Resolved by the General Assembly of Maryland, That the Attorney General of the State of Maryland, be and he is hereby authorized and requested, if in his judgment, J. E. Snodgrass, the editor of a newspaper called the Saturday Evening Visitor, or other editor of any newspaper in the State of Maryland, or any other person had violated any of the provisions of the act of 1835, chap. 325, to call the attention of the judicial tribunals of the State to the subject, and to institute such proceedings as may be necessary to bring said offenders to trial and punishment.

Which was read.

Mr. Claggett (with the permission of the House) accepted said substitute.

The question then recurred upon assenting to the resolution.

Mr. Maffit called for the previous question, which being demanded by a majority of the members present, the said previous question was put, and

“Shall the main question be now put?” and it was

Resolved in the affirmative.

The question was then put,

“Will the House assent to the resolution?”

Resolved in the affirmative, and the resolution sent to the senate.”

As soon as I found leisure I penned and despatched the following memorial to the Legislature. I learn from the daily papers, that it was presented to the House of Representatives, by a delegate from this city, and referred to the Senate, it having arrived too late for the action of the House, which was cut short by the “previous question”—so generally the resort of those who dread the truth. I publish it, as showing that I do not dread investigation, as the reports of the daily papers make it appear, but, to the contrary, that I am anxious for it, having nothing whatever to fear.

To the Honorable, the General Assembly of Maryland.

Your memorialist, a citizen of Maryland, has observed, not without surprise, among the officially reported proceedings requesting the Governor of this state, to order a process designed to deprive the undersigned of both his property and liberty, as well as to strike down, in his humble person, that “Liberty of speech and of the Press” so wisely guaranteed to every citizen of Maryland, and which it ought to be the pride of the Representatives of the People to protect. Your memorialist thinks he fully comprehends both the letter and the spirit of the act of 1835, chapter 325, which, it is alleged, he has violated, and he conceives that he has not violated the same in the slightest respect—having, indeed, no disposition to do so. This he holds himself ready to show by an exhibition of the files of the “Saturday Visitor” published since he has been connected therewith. He therefore respectfully asks of your Honorable Body, that he may be permitted to be present during the further consideration of the proposition referred to, with the privilege of being heard upon the charge so gravely preferred. Presuming that the members of your body, whom one of the resolutions referred to, declares to be of the opinion that your memorialist is guilty of said charge, are desirous to have all facts before them, he is encouraged to make this request. If it shall on first view appear to be one of too unusual a character to receive a favorable response, your memorialist begs your Honorable Body to consider that the step which has given rise to such a wish on his part, is of a character equally extraordinary.

Hoping that your Honorable Body may ever be guided by the highest wisdom, in all your acts, and that all you do may tend to the well-being of your constituents, and your memorialist’s fellow citizens, whose welfare the undersigned is conscious of ever having in view in his public course, he will, as in duty bound, ever pray, &c.

J. E. SNODGRASS.

Office of the “Saturday Visitor.”

Baltimore, Jan. 23d, 1846.

The Papers of this city and state give various reports of the mode and temper of this surprising step on the part of our Legislators—the longest and fullest having appeared in the Argus of this city (a Democratic paper) a couple of extracts from whose report will be found below—Conceiving myself grievously wronged thereby, I addressed the editor of said pa-

per the following article, and requested an insertion of it, expressed myself, at the same time, willing to pay for its insertion, if the peculiar circumstances of the case did not, in their view, entitle me to a hearing free of cost. To my surprise, it was returned to me with a refusal to publish anything on the subject to which it necessarily related! Thus shut out from the columns of the paper which has suffered such glaring injustice done me, and not deeming it expedient to delay until the issue of the next number of the “Visitor,” I am driven to the necessity of sending, in the most respectful spirit, to all the members of both houses of our Legislature, to all the papers of Maryland, and my own exchanges everywhere, together with such other journals as may be known to me, hoping that justice may be done me by at least my editorial brethren, who are immediately and as deeply interested as myself in the issue thus made between Despotism and Liberty.

The True Position of the Editor of the Visitor.

To the Editor of the Daily Argus:

“Andi alteram pariem.”

There is a familiar saying which indicates that “there are two sides to every story,” and the plain English of the motto quoted above, but gives a voice to that sentiment of justice which proclaims the necessity of “hearing both sides”—a sentiment which is the very basis of all Jurisprudence worthy of the name, and which may be safely trusted in the true man, whether in his capacity of a juror, or the reader of a public journal.

In the last issue of your paper, I find what purports to be a faithful report of the remarks made by Mr. Claggett in the lower house of our Legislature, on Friday, for the purpose of inducing that body to forget their duties as Legislators, and become “law-administrators, instead of law-makers—a ‘Grand Inquest,’ as Mr. Claggett expresses it, before which an humble citizen was to be ‘convicted’ without the form of a trial, of a charge involving his personal liberty, and rendering him liable to confinement in a State Prison, there to become the associate of thieves and murderers!

Of course I have no means of knowing whether this report is correct—indeed I hope, for the credit of the Legislature and our beloved state at large, it may turn out to be otherwise, by reason of that difficulty so often experienced by reporters writing amid excitement and confusion, such as prevailed at the time referred to. But, whether correct or not, the gross and shameful injustice and wrong done me thereby, will not be lessened, and not being able to bring myself to believe that you would suffer your columns to be so occupied without a willingness to grant their use to the aggrieved, I am induced to ask you to insert this article in this afternoon’s edition of the Argus.

I cannot stop to comment upon the Billingslist epithets applied to the “Saturday Visitor” by Mr. Claggett, as reported in your issue of the 17th inst. I do not mean to say, “no sir! I stop to criticize the temper and tone of the assault thus made in a respectable legislative body; but the monstrous statements put forth as ‘facts’ I cannot suffer to pass without a denial as emphatic as their assertion. But, before I come to these, permit me to say that scarcely a single allusion to the contents of my paper, if fairly made. I am represented, in a number of places, as uttering sentiments which cannot be found in the entire files of the “Visitor,” and which could only have origination of a madman or a simpleton.

In other places, language used by my correspondents, or quoted from other journals, is attributed to me, while perversions and misrepresentations are piled up with a facility possible only to some dæmon in unscrupulous criticism and demagogical detraction. This language used by an intelligent correspondent from the Eastern Shore of Maryland, wherein he appeals to the ladies of Baltimore, to exert their influence for the suppression of that most horrible of systems, the domestic slave trade, is not only referred to as if editorial matter, but represented as calling for the “abolition of slavery, but discountenancing slave-holders.” Then again, a simple mention of the call of the recent Slaveholders’ meeting at Centerville, as an item of news, is spoken of as a “denunciation.” But the climax of unscrupulousness is reached in the following paragraph:

“Mr. C. referred to the editor’s having published Cassius M. Clay’s address, at N. York; and read some extracts from it in which it is said, in reference to the colored population, that, ‘that Government which cuts off any portion of their natural rights ought to perish.’ And goes on to designate the fruits arising from slave labor as ‘producing through human suffering and blood.’ These incendiary sentiments, said Mr. C., having been echoed by the editor of the Visitor. Who also asserts, that the aggressive of one human right, will not hesitate to encroach on others; and then argues, if a man be surrounded by robbers and thieves—meaning the position of the slaveholders and his slaves—which should he use, his tongue or his sword? And he answered, most emphatically, the latter! Could any gentleman misunderstand the daring attempt to array the slave against his master?”

Read Mr. Clay’s speech as published in the “Saturday Visitor,” and you will find that I am made to father language, which is a most unfair perversion of what the orator did say, and thus to seem to me real sentiments directly opposed to my real sentiments with respect to the law of Force as opposed to the law of Love—a great subject on which, thank God, my mental vision has been fully opened. There need never be any fear of my arraying the Slave against his master, “however anxious I may be, to the contrary to ‘array’ the sympathies of the master in favor of his slave—in other words, to bring about the emancipation of Slavery in Maryland, by lawful as well as peaceable means, and with results that shall convince even ‘these nine accusers,’ that I have been the true friend of both master and slave, and that the adoption of such views as I have been wont to promulge on all suitable occasions, both in the Visitor, and in my private intercourse with my fellow citizens, will be the sure guarantee of the glorious redemption of Maryland from the thralldom of an institution which has been long her ever present curse—hanging like an incubus upon the prosperity of the state and

utterly crushing her every hope of future progress!

But let us read once more from this report of the speech of Mr. Claggett, as it appears in your paper:

“Mr. C. while in Massachusetts, some time since, attended an abolition meeting, and heard it boldly announced that the cause was spreading, and as an evidence, the speaker congratulated his friends, that they had established a press in Baltimore, edited by Dr. J. E. Snodgrass, and that it was but the commencement of a grand scheme, which would ultimately convulse the whole South. He had also understood that the editor was a *harmful friend of Turkey* who is now paying the penalty of his reckless folly in the Maryland penitentiary.”

I need only to say to those who know me, and therefore need only my word, that both the specifications made in this paragraph, are absolutely and unequivocally false. I do not believe Mr. Claggett himself erred there, if indeed he ever heard him, but that he juggled them into debate for the malignant purpose of embarrassing the question against me!

If he is not hereafter held by me, legally responsible for his vilely slanderous assertions, it will be because he is screened by that constitution under whose provisions he, with such questionable fitness, holds a seat in the Legislature of a civilized state. All the money I have ever received from Abolitionists, has been for subscriptions to my paper, and, as shrewdly hinted by Mr. Hook, they will not be likely to be decreased in number by the daring attempt to strike down the “Liberty of the Press” which the 38th article of our Bill of Rights declares should be held “INVIO-LABLE”—that Liberty of the Press which none but tyrants fear, and which, not infrequently is the only protection which the masses of the people can have against the mandate of irresponsible Tyranny, or the hand of cruel Oppression which is stretched forth in such various forms.

As to the story about my having written a “harsh, vile, and vulgar” letter to a clergyman—it is equally false. My clerk informs me that he did address a certain Reverend “delinquent” at Annapolis, a becomingly expressive letter, informing him of what was literally true—that his name had been placed on a list of “Delinquents,” for the printing of being published in a supplement to the “Visitor” in the course of preparation, if he did not forward pay for the papers he had used, as specially became a minister of the Gospel. I claim of Mr. Claggett, the fulfillment of his threat to publish that letter. If in his possession, it can be of no further use to him, since it has probably served the purpose of the “distinguished member,” who doubtless dragged this extraneous private affair into the House, for “tragic effect.”

One word more, and I shall close the present consideration of this subject, intending to resume it in my own paper, where I can treat it, if needful, more at length and with more freedom of utterance than it is in this. Whatever issue may arise, I do not mean to say, “no sir! I stop to criticize the temper and tone of the assault thus made in a respectable legislative body; but the monstrous statements put forth as ‘facts’ I cannot suffer to pass without a denial as emphatic as their assertion. But, before I come to these, permit me to say that scarcely a single allusion to the contents of my paper, if fairly made. I am represented, in a number of places, as uttering sentiments which cannot be found in the entire files of the “Visitor,” and which could only have origination of a madman or a simpleton.

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a row. The long sought object was at last found. Some watchful fellow discovered that “there was a child among them taking notes,” and fearing that he intended to “have them printed,” and being opposed to printing in general, and on that subject in particular, he soon cried out “Abolitionist,” the clamor of the mob now ascended as if to rend the vaults of Heaven, with one long loud yell for his blood. One creature in particular distinguished his zeal in crying out “hang him!” and if you will not consider it a digression, I will give a biography of this distinguished individual, so that if in future time the slaveocracy should wish to build him a “monument” they can inscribe upon it the following simple narrative of his eventful life—

You will readily suppose that he is some large slaveholder; not so fast, not so much the better then, his patriotism was *dis-interested*. He was born in Kentucky “the land of chivalric deeds and heroic exploits,” of his childhood we know but little, but we presume that he then received those lasting impressions which have given character to the man (?) When his body grew up to that size called manhood he was engaged to labor on the farm of a large slaveholder in the vicinity of the “Athens of the West.” Well, when the labor of the day was over, there would sometimes be an errand of honor for our hero to perform, viz: The sons of his employer, the young lords, would come out to the “farm,” and send him post-haste to town for whiskey, cards, etc. Well, after a few years thus spent he concluded that he must take to himself a wife, supposing no doubt that he had “a good right” to have exercised the right. Well, he married a nice industrious girl; but she was long since broken her heart, and she now toils in poverty the best way she can for the support of herself and little ones. During the presidential canvass “44,” our hero, with his usual public spirit, was a member of one of the partisan companies and whenever and wherever a barabace was to come off, there he stood the foremost in the fight, dealing destruction all round to chickens, turkeys, pigs, or whatever opposed his onward march. Well, the winter comes on; in January the snow is frozen on the ground; the purse-proud slaveholder is wrapped in his cloak, his wife and little ones are clothed in furs, the office house bar room is filled with loafers, among them is our hero. In a small house in a retired part of the city we will find a poor, heart-broken woman, sitting over a few coals of fire and trying to quiet the cries of a child begging for bread. On Main street are two splendid shoe-stores adjoining each other, the chill blasts of winter howl along the street, a little girl, a beautiful little innocent of five or six years old, enters the store, and asks if the merchant will “credit her mother for a pair of shoes for her—she says she will pay you as soon as she can get some sewing to do”—she is denied. In a little while the mother by and by, observe the dear twain the two stores; on either hand are the trappings of profuse extravagance, while she stands shivering in the street without clothing sufficient to protect her from the cold. This narrative may be tedious, some may incline to doubt its truth; but there are men who will readily know whom I mean, and who have heard the same story from the same source where I heard it, and not one of them will doubt its truth for the witness is a man of veracity.

After such a case is made out, I trust we shall hear no more of the slang about “white slaves” in “Free States.” But to return, the little girl spoken of was the daughter of our hero.

We will return to the mob: they are clamorous for the blood of the unfortunate man, and had it not been for the timely interference of two or three of the “Committee,” there is no doubt but that he would have been murdered by the mob. One of the Committee rushed in between him and the mob and rescued him from them, and taking with him a few of the old citizens he retired to a room, and after a short investigation he declared that he found nothing “worthy of death or bonds,” and so they let him go, and conducted him safely beyond the reach of the mob, who, notwithstanding still cried aloud for his blood even after they were assured that he was innocent and “a stranger in a strange land” and without money, a few of our old citizens however supplied him with enough to bear him far away.

It has been asked if this meeting were a fair sample of Kentucky character. I believe that it was; in Kentucky, as in other places, there are two classes of men, the one high-minded and honorable, the other the reverse. It is easily seen that both classes were represented in the above recorded proceedings. I am proud of the one class as Kentuckians, while the other I want as little to do with as possible. I would, however respectfully suggest, that if it is this “respectable” men be careful in future how they set an example of law-breaking, for the experiment of the “18th,” had nearly resulted in our lasting disgrace. One more, small “breeze” occurred during the day, a brief notice of which, I will now give.

A discussion was going on privately between a few personal friends concerning the proceedings of the day: one of the slaveocrats was passing and heard it and took it up, and struck his opponent; a short encounter then took place, the man assaulted drew the claret from the assauller and they were separated, but the man who had dared to defend himself against a personal assault; well they pursued him and brought him back for trial; the court was organized and the witnesses examined, and it appeared entirely; but still the mob shouted aloud for his blood. The excitement was now wrought to a high pitch on both sides, but the principals were soon reconciled to each other and shook hands, for as soon as reflection came, reconciliation came also for they were both high-minded and honorable men, but had acted rashly. Not so with the mob. They still continued to shout for something, they knew not what and at one time it looked as though we would have had a general fight, for by this time the friends of the assaulted man had collected together, and the snapping of a pistol or a blow struck would have been the signal for the disgrace of Kentucky character, but it passed off without further hostilities; but it cer-

tainly awakened a feeling which in the end will be no benefit to the cause of the “peculiar institution,” thinking from the very circumstance which I have related.

A few other particulars and I will pass to another subject. As soon as it was known that there would be a meeting on the 18th, a few of our honorable (?) men resolved themselves into a kind of “Public Safety Committee,” and would go round and hold exciting conversation and provoke men to make some expression which they would torture into “incendiary speeches,” and the result was that some of our best citizens were accused of being “abolitionists.” One fellow in his zeal sent a notice of the call for the meeting to a town in another county and pencilled on it something like the following, “you must come in force, as there are some abolitionists here which we intend to move,” he then mentioned the names of three of the most respectable men in society, who were large slaveholders, at that time more cases of the high after the 18th—One of our retail grocers was waited on by a self-constituted committee who told him that they had heard that he had said certain things and without waiting to hear his defence, one of them told him that he believed him to be a d—d scoundrel. One of the Committee, however, interposed, and assured them that the charge preferred against his friend was unfounded; but gave a stronger argument even than that, viz: “If you undertake to move him, you have me to move first,” and being a tolerable edition of Hercules the argument was irresistible. A few more incidents to show the spirit of the people: In the morning while the speaking was going on at the court-house, a lady was in a store, dealing, and the conversation turned to the subject of the meeting, said she in conclusion, “Never mind, Mr. Clay will get another press—if he were well they would not dare to take away his press.”

So now, Messrs. “Committee” you can learn how one of the ladies regarded your action. She too was one of those whom you profess to have been defending, but she was sensible enough to see that you only used your profession of gallantry to cover deeds not so popular. Another incident was a sample of the smothered fire of that day, a store boy remarked when his house was filled with the mob. “Well they may take away this press, but I know there is still left enough of old ‘76’ to have free discussion in Kentucky.” Truly said the editor of the “True American,” when writing about the preceding, “there were hundreds of brave men looking on in sullen silence.” I will now notice the “Committee.” I am personally acquainted with a large number of them, and so far as I know they are men of sterling integrity and high respectability. I have heard some of them say that their object in serving on the “Committee” was to prevent the destruction of property, and that they would have died before either the property or person of the editor should have been injured; a few weeks since as I am told, there were three of them who were “brought up” on a charge, one remarked that he had seen one walking arm in arm with a certain man. “He shouldnt arm me sir, with a forty foot pole,” exclaimed one of them, and the other agreed with him, they then spoke of the traders whom they had known personally and from character, who they died, etc. one was murdered by his negroes, another died a horrid death, another committed suicide, while another was now dragged out a miserable life in a garret. That is the way; speak out like men, only let the heart and hand speak together and all will be well.

These expressions, I expect as a general thing, speak the sentiments of a large majority of the “Committee,” and if they will let go of slavery in time to save themselves, it will be well enough; it is now rolling its loathsome carcass in the dust of its death-bed. Let me give a homely illustration, and if it be not exactly in good taste, it is good enough for the subject about which I am writing.

A few years since some butchers in a city, not a thousand miles from Lexington were engaged in killing some animals, which if they would not make good meat, would be sent to the market. Well the way it was this, in order to make it look “respectable” one man would hold the creature up while the other knocked it in the head, he took care however to let go as soon as the law was struck. With the “Committee” let go and save themselves after they have held up the carcass of slavery to receive its deathblow; or will they hold on and fall in the dust of their mother earth in the embrace of this “slow consuming cancer,” this withering pestilence this unmitigated curse, this putrid excrecence on the body of the social system. Oh yes! speaking of cancers, reminds me of what I heard an old cancer doctor say, that Mr. Clays error was this “Justed of cutting clean out, he got it with the knife of ‘Free Discussion,’ and it is dragging a poor animal that it tried to save the man who was endeavoring to cure it,” “such however” he continued is the nature of cancers, they drive mad, these, who are afflicted with them, and make them even look “fanatics.”

Does any one doubt that Slavery in Kentucky is a rotten system, not worth sustaining? If any man does, it is because he knows nothing about it. To a certain extent the slave chooses his own home when he is hired out, and the hirer pays twice for him, first his master, then the slave gets his “extra” because it is a case with factory hands, the staple article of manufactures, the staple article of labor, out by his slaves. Another citizen connected with the system, is the there are scores of doggeries or liquor shops where they sell liquor to slaves, a white man, yet the mischief is done as we have no redress but mob law or srazem, to reach the offender. It has been said that “free negroes are a great nuisance,” and wretched beings on earth. Well, who disputes it? I do not, it proves the truth of the lines.

“A little freedom is a dangerous thing, Drink deep, or take not fair freedom’s spring. Slavery is the fountain whence free negroes come; remove the fountain and the stream will be dried up. A jury has decided that the “True American” was a “nuisance,” well the law is, that any person may remove a “nuisance” and allow

the use of the necessary force for removal. Now I am go to-morrow to a jury, who will decide that slavery are great “nuisances,” during the holidays. Well, let us see what we can do to force its removal; we want no force now, we have it, and we intend to do the movers of the affair of the “suppose for the moment, that they can sit free discussion in Kentucky?”

“Kentuckians themselves, they should know Kentuckians better” than to that we will mainly sell our constitutional birthright, or offer it a sacrifice on the altar of slavery, at the command of an “irresponsible despotism.”

Kentuckians appreciate their rights, and will defend them; in short, to be plain, we intend to discuss the question of slavery, and we intend to discuss it now. So come, let us reason together; are you afraid of the light, or do you shun it because your deeds are evil? Where is the power in Kentucky? Will you dare to open its columns for this question? Is it not an alarming state of affairs in a free government, when the press is gagged on a subject of such importance? When the sentinel on the watchtower is afraid to sound the alarm? One of the distinctions between “Democracy” and “Federalism,” once was, that the “Democracy” were in favor of a free press, while “Federalism” was for gagging the press; now editors, claiming to be democrats, are afraid of the slavery power, and those who make no particular profession of democracy are no better, but all join in the cry, “Great is Diana of the Ephesians.”

Fellow citizens and fellow democrats, (for you must know that I am a democrat, and voted the white ticket, viz: Polk, Dallas, Texas and Oregon,) awake, arise, the Philistines are upon you and will bind you in your slumber, and steal away your birthright, and not even leave you a mess of pottage; too long have you been reclining in the lap of indolence, arouse, are you are shorn of the locks of your strength. Will you be slaves or will you be freemen? All other questions sink into insignificance when compared to this, the great question of the day. Reader, where are you on this question? If you are in favor of free discussion, I wish you to consider yourself a delegate to a State convention, which is to assemble on the 4th of July, next, at some place in the State, to be hereafter designated; our object is to ascertain our strength, and to make some arrangement for the re-establishment of a free press in Kentucky; I, for one, am willing to meet my fellow citizens in convention, and “pledge my life, my fortune, and sacred honor,” to the cause; come up, and let us re-kindle the “fires of ‘76,” which are nearly extinguished.

If you are not in favor of free discussion, come any how, and let us reason together, if you have within you the heart and soul of a Kentuckian, we will make you welcome. The issue is a plain one, here is the banner, the glorious “stars and stripes,” our colors—our motto—“Liberty or death,” under the shadow of its ample folds we invite you to come and take your stand, and battle side by side with us in the cause of humanity. Or if you are inclined, you can go and stand under the dingy “Rag,”



might have been anticipated in the Legislature of my native state.

Your sincere Friend,

— — —

More anon, with further extracts from our correspondents, from our exchanges, many of whose editors are speaking out nobly on our side—which is the side of Eternal Right, and therefore will, it

Aye, stand there, brother! No man  
ever yet battled on the side of Eternal  
Right, and fai ed. God uphold him. The  
rich, the powerful, the prosperous, the  
gifted, may combine to crush him, but the  
Unseen sustains him, and he stands like  
the oak, not to be wind shaken. The  
blast of old slave-holders has been blown  
in old Maryland; and what has it raised  
up but resolute defenders, and warm  
friends, men of pluck and principle, who  
know your rights and theirs, and who will

The House has voted to give the no ice but declared in doing so, that it did not mean nor intend to interfere with the pacific arrangement of the Oregon question by the proper authorities.

It is thought at Washington that a crisis is approaching, and that it will be his duty to prevent a conflict between the United States and Great Britain. All will depend on the action of the Senate.

An Important Incident.

In the debate in the U. S. Senate, while Mr. Allen was in the midst of his speech, Mr. Mangum asked him, whether Lord Aberdeen had declared in his remarks to Mr. McLane, *that if the notice should be received from the United States to terminate the convention between the United States and England it would not be regarded by England as in any way an offensive measure?*

Mr. Allen replied he was willing a question should be put, but not so willing that this question should be answered. He presumed the Senator from North Carolina had the information he sought for, and that it was unnecessary for him to answer. This response was unsatisfactory. It left the impression that the President had suppressed an important part of the correspondence.

The Tariff.

Many of our readers are anxious to know something about the new tariff bill. It has been prepared by the Secretary of the Treasury, and is now completed. It at least asserts an Eastern journal, adds:

Manufactures of Iron, to include Cutlery, fire-arms, side-arms, and all other articles made of Iron.	30	do.	do.	do.
Coal,	30	do.	do.	do.
Manufactures of Wool	25	do	do	do
Unmanufactured Wool, all kinds,	20	do	do	do
Manufactures of Cot- ton, Flax, or Hemp,	20	do	do	do
Wines of all kinds,	30	do	do	do
Brandy and other distil- led Spirits.	75	do	do	do

Sugar of all kinds,	30	do	do	do
Molasses,	30	do	do	do
Manufactures of Wors- ted,	25	do	do	do
Ready-made Clothing, Hosiery and all articles worn by men, wo- men, and children, made up wholly or in part by hand,	30	do	do	do
Manufactures of silk,	30	do	do	do
Coffee, Tea, and S <i>li</i> ,	Free.			

**The Press—Religious Sentiment.**  
 A correspondent writes us from Glas-  
 gow very encouragingly, and among other  
 things says

I shou'd be better satisfied if the politic  
Journas were not so silent—any thing but that

as it might be showered upon me—for ten men  
would be forced to enquire, and I would find  
that they would not be so ready to give up  
of a natural liking for a *free*, and *will take sides*.  
But editors are so dumb about emancipation that  
they want give us a chance. I don't like to  
be a slave myself, but I don't like to see  
any one else. The religious people talk about slavery as  
a time. "Some of them say 'hush! don't stir  
up questions'—and I don't like to see the  
State, nor we shall have religion mixed with  
politics." But others and the majority, I believe  
say "wrong is wrong, and if Christians don't act  
right, they will be wrong." I don't think it  
right, or else they cannot serve God. Better have  
a row in the State, if right come at last, than  
sit still, and for fear of it do wrong. Obey the  
Fathers in the Lord. That we must do, and  
not his children."

I was at meeting last week, near here where  
the emancipation question was discussed, and  
evening before last twenty or twenty-two  
persons, only two opposed emancipation and con-  
demned your course. And of seven others who  
were not present, three were in opposition to  
against you and emancipation. I suppose there  
would not be exactly a fair test as regards those  
professing Christianity. A portion of them are haunted  
by the evils of slavery, and that they mean to  
clear their skirts of it. If they can't we shall  
have to do it for them. I have heard of  
men had for the last ten years. Ma k

The silence of the political press is no test of the condition of the public mind in Kentucky on the subject of slavery.

The causes which produce this result are pretty well understood. Owing to a peculiarity in our country, and to the fact that subscribers feel as if they must discontinue a paper when it differs from them in opinion, the political press is invariably silent, as a general rule, at the beginning of all moral reforms. There is no good reason for this. But so it is, and however much it may be regretted it cannot be helped.

We suppose, there never was a time in Kentucky, when the whole subject of slavery was so generally debated, then







